HEALTH & THE SPIRITUAL LIFE

GEOFFREY HODSON

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HEALTH & THE SPIRITUAL LIFE

By

GEOFFREY HODSON

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INTRODUCTION

THE root cause of every individual case of disease lies in a resistance to the right of the Ego* to rule his personality† and a refusal to listen to the voice of conscience. This root cause is divisible into two subsidiary classifications. The first of these consists of that type of karma‡ which is the effect of the waywardness of the personality and the deliberate closing of the ears to the voice of the higher self. This results in sins of commission, those positive acts which are contrary to the fundamental principle of unity. The second cause is karma, resulting from the inexperience of the ego and his failure to provide the necessary guidance to the personality: this results in the sins of omission, self-indulgences and failures in self-discipline and in acts of service. Between these two divisions are many variations which partake of the nature of both, with one or the other predominant.

Karmic forces may be thought of in terms of the colours of the spectrum. A colour may become white, and so virtually disappear, if it

* The Inner Ruler Immortal which is the real man.

† The temporary manifestation of the ego in terms of thought, feeling and action.

‡ The law of cause and effect and the result of its operation.

meets and becomes combined with its complimentary hue. Adverse forces may be rendered inoperative by a perfect balance of opposite polarities. A deep study must, therefore, be made of the karma of disease, so that knowledge may be gained, firstly, of the type of energy which is behind each disease and, secondly, of the energy by which it may be neutralized.

All this may occur outside the personal sphere. It is a form of spiritual alchemy which will be part of the wisdom of succeeding races of mankind. It cannot operate where separateness remains. Success demands that separateness shall in some measure have been transcended. Unity is the great prophylactic; if attained by the ego, its power permeates the personal vehicles and renders them immune from chronic disease. It belongs to the plane of wisdom, which is said to "mightily and sweetly order all things." The life force of that lofty level surrounds and pervades every atom of every vehicle and provides spiritual sustenance for the four-fold personality of man. Under the influence of an intense personal realization of unity a descent occurs in greatly added measure of this spiritual healing energy which is the true antidote to every disease.

Man employs remedies appropriate to his evolutionary age. The final epoch of human evolution on the earth will find man liberated from the karma of disease. He will have entered consciously into a living sense of unity with all that lives, with That which is behind and within all living things.

HEALTH AND THE SPIRITUAL LIFE

BY health is implied that state in which the three fundamental processes of Nature—absorption, assimilation and elimination—are operating in the individual in full measure and in perfect harmony and balance.

Life is available in abundance on all planes. Nature ordains that it shall flow through us, keeping us perfectly healthy in every vehicle, according to our position in evolution.

Like most things health is relative. What is perfect health for the savage would not be so for the civilised man, and what is health for the civilised man is not necessarily the ideal state for one who is attempting to live the spiritual life, though one wishes that he should be at least as healthy as the normal civilised man of to-day.

Why should he require another standard of health? Because he has another standard of efficiency. He differs radically from the rest of the world, because in offering himself to his ideal

he offers the whole of himself, surrendering himself utterly and keeping nothing back whatever. At our present stage of evolution we have so little to give, so small an offering to make, that to keep something back, to offer only a part of ourselves, is almost an insult to the great adventure on which we have embarked.

If this be accepted, it must be of immense importance to the aspirant towards the Spiritual Life that he should be in perfect health. May we not go further and say that it is his duty, his first duty, to be in a state of perfect health as far as Karma and his constitution will allow, to see to it that there is nothing in his life which prevents him from attaining to that ideal?

Let us examine some of the factors which are of importance for the attainment of health. Here, again, as he has put himself in touch with spiritual forces, his approach will be different from that of the man who has not done so; for, what would be harmless to the latter might be seriously harmful for the former whose subtler bodies as well as his physical body are becoming sensitive and responsive as he progresses on the Path and becomes a channel for occult forces.

The psychological factor may probably be regarded as the most important from this point of view. There must be as full a measure as possible

of harmony between the inner ideal enshrined in the Ego, and its outer expression through mind, emotion and physical action.

Lack of harmony between our ideals and our actions sets up friction and hinders the flow of Divine life through the vehicles, causing obstruction in either the mental, emotional or physical bodies and resulting in " dis-ease " and pain.

A similar process occurs in the production of electric light ; the filament in the bulb is made of a material which is not a good conductor of electricity. When a current passes through, a resistance heat is generated in quantity proportional to the resistance and the current ; in course of time the temperature of the filament is raised to such a degree that it becomes incandescent. As there is no heat in the wire conveying electric currents unless there is resistance, so there will be no pain in our vehicles unless they offer resistance to the flow of the life currents. As heat produced in the wire is proportionate to the electric current and the resistance, so pain in a vehicle will be proportionate to the life currents and the resistance to them.

Further, there is a system of correspondences between the type of resistance and the vehicle in which it occurs, and the kind of pain which results and the part of the body in which it is felt.

Pain may be taken as a sure indication of that lack of harmony which causes resistance. There is some obstruction against which the Divine Life is pressing and by which its vitalising flow is impeded.

Pain is, therefore, our best friend and our teacher, especially at the early stages of our progress. This is demonstrated in the action of fear, anxiety and personal worry upon the body. Congested areas form in the mental and emotional bodies as the result of these bad habits, and, if the evil is persisted in, the etheric double becomes affected, until, finally, the condition manifests itself as pain in the physical body. That manifestation may be cancer, glandular inflammation, nervous disorder, headaches, or depletion of vitality followed by nervous prostration, so closely do the subtle and the physical bodies become related by the forces which we immediately contact when we attempt the spiritual life.

So with the whole of the conduct of our daily lives; if there is that in them which is a denial of the principles which we profess, then we cannot expect, and indeed cannot have perfect health.

It is necessary, therefore, for each of us to make a thorough and impartial examination of ourselves along these lines, always using as a key the test question: "Do my thinking, feeling and actions

express truly the ideal which I profess?" If we receive a negative reply two courses are open to us as honest men and women. One is to make a determined and continuous attempt at self-restraint and self-training so that the life will square with the profession. The other is to continue the indulgence and to discontinue the profession.

The first is perhaps the more difficult, but the second has its value because by following it we become honest. That "honesty is the best policy" is an old maxim, but for those of us who seek to live the spiritual life honesty is an absolutely essential virtue. An attempt to follow the middle course of retaining both the profession and the indulgence, will lead finally to the complete loss of both spiritual and physical health.

It is true that we may patch up the physical body and obtain a temporary immunity from the effects of errors, but no permanent health, for this life or the succeeding ones, can be obtained unless it is built upon the fundamental basis which I have outlined.

We cannot be healthy if we worry, are depressed, jealous, critical, cruel, selfish, prone to fear; if we are personal and petty in our life, egotistical, self-centred, cold and unloving in our relations with our fellow-men.

We cannot be healthy if we indulge in the lower emotions, the baser passions or if we are unfaithful and shirk our responsibilities towards parents, blood relations, wife and child.

We cannot be healthy if we break the fundamental law of love and inflict pain upon others rather than deny ourselves personal gratification and self-satisfaction.

These are laws in the spiritual life, and if we wish to follow the call of desire, the way of the world, let us frankly do so; be honest about it, and make no pretence of living the higher life or of giving ourselves to a great cause.

Though these statements may sound like a sermon on ethics, they are, none the less, fundamentally allied to health, and any attempt at healing either oneself or others which does not begin with basic principles will be but superficial and temporary and will fail of its purpose.

The basic principles may be expressed as follows :—

1. The cause of disease is a defect of character which permitted the karma-producing transgressions.
2. The resultant ill-health is Nature's voice drawing attention to the deficiency.
3. Physical cure, which leaves the character untouched, cannot be permanent.

4. Educative training, therefore, must accompany physical treatment, so that the danger of a repetition of the disease-producing actions may be reduced to a minimum.
5. A cure which merely suppresses or even eliminates purely physical symptoms cannot be regarded as a true cure.

From this it will be seen that the practice of healing need not be limited to the medical practitioner. The field of superphysical and educative healing is open to all who care to qualify. Those who aspire to include healing in their endeavour to live the spiritual life may produce beneficial and lasting results by the simple method which follows :

The purpose of this method is to lift the sufferer into the presence of the Great Healer of the World, to flood him with the Healing Power of the Lord Christ, praying also that he may be illumined with a true understanding of the reason for his sufferings. The spiritual Self of the sufferer must always be left free to direct the healing power into such of his personal vehicles as he deems best. The purpose of spiritual healing is not necessarily to remove physical symptoms ; if that occurs, as it very often does, so much the better. The chief purpose is to illumine the

patient with a new vision of life: to give him understanding so that character deficiencies may be overcome and to fill him with power which may be used at the discretion of the ego, to restore harmony throughout his whole nature.

The sufferer should always be thought of as perfectly well, radiantly happy, and as shining with the light and power of the Lord Christ.

The presence and co-operation of the angels is of very great value in this work. They bring their own vivid and dynamic life forces to bear upon the patient: at the same time conserving and directing the descending powers which the healer has invoked.

These results are perhaps best achieved by means of a preliminary meditation in which the healer endeavours to draw near to and become one with the Lord Christ, to touch "the hem of His garment," as it were. Then He may lift the sufferer into union with Him, so that he may shine with His light.

Then follows the healing prayer, by which Christ's healing power and blessing may be invoked:

"May the healing power of the Lord Christ descend upon——(repeating the Christian

and surnames) and may the holy angels encompass him."

The healer should then remain still, holding that prayer-thought steadily and visualising the patient as in the Christ Presence and surrounded by a group of shining angels.

The reader will note the wording of this prayer which does not ask that the sufferer be healed; if such a definite result is asked the prayer should always conclude with the words "as may be most expedient for him." Fuller instructions for healing and helping others are contained in the author's books, *Thus have I heard*, *Angels and the New Race*, and *The Brotherhood of Angels and of Men*.

The aspirant to healing power should endeavour continually to increase the depth and power of his compassion for suffering in every form.

The force of human love and pity is never wasted, but is carefully preserved. The smallest thought of sympathy for an individual lessens the suffering of the whole. We must flood our whole nature, therefore, with deepest sympathy, and by that act lessen the heavy karma of disease which rests upon the world. Think love, and so lessen hate; think happiness, and lessen sorrow; think health, and lessen disease; for these thoughts belong to the sunlight of manifestation and in-

crease its power so that men become less prone to stray into the darkness from which springs disease.

If we were strong enough in compassion, in sympathy, in love, we could heal by these alone, for they are mighty powers. In such measure as we can express them, we are true healers of our fellow-men. Every selfless effort to relieve suffering, whether or not it meets with immediate physical success, definitely lessens the disease karma of humanity.

Man has been given free will that he may become a god, omnipotent, omniscient, and omnipresent. At first he uses it for unrighteousness, and he suffers. From suffering he learns to use it only for "right behaviour, in which dwells righteousness." In the end his will is still free but is turned naturally and always to good. Such is the purpose of suffering: such also is the goal of human life, which the spiritual neophyte aspires to reach in the shortest possible time, in order more effectively to heal and help the world.

In the pursuit of the perfect health so essential to success in the quest of the spiritual life, the acquirement of inward and outward poise is of immense importance. So much has been said about relaxation that one hesitates to use a word which is becoming hackneyed, yet there is no

other which so well expresses the state to which we must bring our mind and body. We have to learn to " let go " on all planes, and we cannot do better than begin with the physical.

Relaxation

Let the aspirant towards the Higher Life begin with the physical body and learn to keep it still and " loose " ; to make it sit, stand or lie in perfect quietude, with every muscle relaxed and every nerve at rest ; then, and then only, may he with safety attempt meditation and contact with the mighty forces of other planes.

Daily and hourly all superfluous gesture must be eliminated as well as every involuntary and unnecessary movement of the body. The stress of modern civilisation is so great that we find ourselves tightening up our bodies to resist it ; stringing up our nerves and hardening our muscles. Let the aspirant watch himself and find out how much he is flinging away his vitality in unnecessary movement and gesture and in a continual tension of the body.

It is of little use to dedicate ourselves to the Higher Life with our minds, if we belie our profession by ceaselessly wasting the most valuable part of our physical selves every hour and every minute of the day.

The body must become still and poised; only those parts of it which are needed for the task in hand should be used—all the remainder should be at rest, recuperating in readiness for any call that may be made.

People nowadays lead lives of quite needless nervous restlessness. It is an axiom that one cannot progress in the occult life until one has ceased to fidget.

One of the reasons for the highly nervous condition of so many students is that vitality is being continually wasted by this lack of control of the physical body. The practice of bodily stillness and relaxation will be found to be a valuable step towards self-healing, as well as towards the acquirement of increased efficiency in all physical plane activities. The practice of relaxation is the means, not only of inducing a poised and harmonious condition of the body, but also of quieting and controlling the emotions and the mind.

Instead of the nervous, jerky, highly-strung condition, the acerbity of manner, the continually critical attitude of mind, the penetrating voice which so often ends its sentences with a nervous and meaningless hysterical caricature of true laughter, we must present a smooth, rhythmic and harmonious personality, an even and plea-

santly modulated voice, a warm and loving exterior to the world, and see to it that these things are a true expression of the joy of life which wells up inexhaustibly within us.

Diet

In approaching this most important aspect of health and self-healing, I assume that the majority of those who attempt to live the Higher Life are vegetarians. Here, again, the question of wholeheartedness and honesty of purpose will be found to have a close relationship to health. My view is that it is impossible to have them and to continue to associate with the horrors and barbarities of the slaughter-house and the roads which lead to it.

It is difficult, indeed, to understand how anyone can associate the highest spiritual endeavour, with the building into one's body of the coarsest food possible, every atom of which is instinct not only with the natural vibrations of the animal kingdom, but also with those unnatural ones, due to the physical and emotional suffering, which is inseparable from the use of animal flesh for food.

Mere vegetarianism, however, is not sufficient to produce and maintain perfect health; it is of great importance that the whole question of diet be scientifically examined, and a diet discovered

which is found to be suitable, not from the point of view of satisfying the appetite and of pleasing the palate, but purely and simply from that of obtaining the necessary nutrition and vitality which the body requires.

Certain main principles may be suggested here; though experience shows that diet is largely a personal question and that a royal road to the perfect general diet to suit all temperaments cannot easily be found.

1. Uncooked foods are richer in vitamines than cooked. Raw fruits and vegetables, if properly assimilated, are more beneficial than cooked and made dishes.

2. Meals, whether of fruit or vegetables, should be well balanced, while at the same time care should be taken not to mix foods which do not combine well together. Frequently it is not what we eat which upsets our digestion, but what we mix.

3. If our diet is well chosen we require less food and not more, on becoming vegetarians. Excess of food is apt to produce poisons in the system, and often has the effect of choking up the bronchial and nasal passages.

4. The best dietetic treatment for most evils is complete and continuous fasting for thirty-six or forty-eight hours, or longer, according to need,

when only pure water should be taken. This is not the place to treat of the important question of fasting at length, and I can only add that, when a fast is broken, fruit should form the only food for the first day or so.

The author has experimented for the past ten years with a raw food diet and has come to the conclusion that the practice of cooking foods is a mistake. If the digestion has not been ruined or impaired by an unwise choice of food, a raw diet, wisely chosen, can not only maintain the body at its highest pitch of efficiency, but it actually would seem to have a rejuvenating effect, if persisted in unvaryingly over a period of years.

For those who wish to experiment with this type of diet, the author advises a meal consisting of fresh fruit in season, dried fruits, nuts and honey, each day ; no bread or other food should be taken with this meal, which is best taken for breakfast.

Also one salad meal a day, with all the usual green salad foods taken raw, including raw shredded vegetables, grated carrots, turnips, etc.; olive oil and lemon juice, brown bread and butter, and cheese may accompany this meal.

If a third meal is desired it should be a repetition of the first or the second of the above.

Medicines, Drugs and Stimulants

The habit of taking drugs is very prevalent, and at the same time very harmful; it is rarely productive of a radical cure, though it may give temporary relief. Most medicines appear to touch only the effect, and rarely the cause of disease; the habitual use of sedatives, tonics and mineral laxatives is to be deprecated.

Curative dietetic substitutes for these can be found in the natural fruits of the earth, though great care is needed in their selection and use, owing to the fact of their different effects upon different constitutions.

The quantity and strength of tea and coffee should be reduced to a minimum.

It will not be necessary to warn the student against the use of serums, anti-toxins, glands or against the introduction into the body of the organs of animals or blood transfusions from the animal and bird kingdoms. Apart from the cruelty involved in obtaining some of them, which alone is sufficient to make it impossible for us to justify their use, and their effect of strengthening the animal side of our natures, their rhythm is quite different from that of the matter composing the human body. The rhythm of the animal kingdom produces considerably quicker development than that of the human kingdom, and con-

sequently in animals the periods of puberty, maturity, old age and decay are much shorter than in man. It will be obvious, therefore, that we can only do harm by grafting into our bodies matter which is governed by a rhythm which differs so much from that of the human body.

Breathing

Faulty and inadequate breathing is another factor which prevents us from attaining to the full culmination of our bodily powers. Five minutes each morning before breakfast, and preferably immediately after the bath, spent in deep breathing will prove beneficial and vitalising in all cases. Standing at an open window, with the knuckles resting lightly on the hips, deep rhythmic breaths should be taken, the breath being forced right down into the bottom of the lungs ; the breathing should be regular, with an equal pause between each inspiration and expiration. Increased effect may be obtained if the mind is made to dwell on the fact that vitality is being absorbed and assimilated, and that in rhythmic breathing one is carrying out, on the physical plane, a process which is in close correspondence with the in-breathing and outbreathing of the Cosmic Breath.

Vitality may be absorbed with the breath in greatly increased measure by the following method :

Vizualise vitality as a fiery golden energy everywhere present. *Will* that a powerful stream enters the head with the breath and passes right down through the lungs, stomach and legs to the feet. While exhaling, hold the *prana* * in. Repeat the effect of will with each breath, packing the *prana* into the body, till it rises higher and higher, and eventually fills the whole body with its vivid, vital force. After the whole body is fully charged, direct a special current of *prana* to any affected or painful part.

Repeat this exercise during the day, particularly when walking.

Cultivate an erect carriage and the habit of always breathing deeply, rhythmically through the nostrils and down to the abdomen.

Bathing

Though the regular daily bath is unfortunately not within the reach of all, yet it is an ideal to be aimed at if we are to obey the injunction to keep the body "free from even the minutest speck of dirt." There is a very real difference between physical and magnetic purity, and it is important that the body should be thoroughly sponged down in clean water either before or after the bath. After an ordinary bath the water is saturated with impure magnetism, and we are

* *Prana* means vitality.

not magnetically clean until we have sponged down with clear water. A further helpful practice is that of rubbing the whole body over with the palms of the hands after a bath, when in most cases it will glow with the friction and the reaction which the process induces.

Exercise

In large towns we are in the habit of entering tram, 'bus or train for every journey which we have to make, with the result that the body is deprived of its most natural and beneficial exercise —walking. Exercise is essential to bodily well-being, and where the daily life prohibits this, some exercise or healthful recreation should be undertaken.

Sleep

The average Western body requires eight hours sleep. Regular hours of going to bed and arising are essential to perfect bodily health.

Sleeping in the open air is most beneficial, and where this is not possible as much fresh air should be obtained in the bedroom as possible. More clothes may be put on the bed for the sake of warmth, and the windows opened wide at the top and the bottom.

Attention should be paid to relaxation before going to sleep ; some people fall asleep with their

muscles so stiff that the body does not properly recuperate.

It is sometimes helpful to imagine the body to be very heavy and to be sinking, thoroughly relaxed, through the bed.

Psychism

It is no exaggeration to say that unwise dabbling in psychism is one of the greatest dangers which besets the occult student.

By "unwise psychism" is meant attempts to develop the psychic faculties and to communicate with the unseen. Automatic writing, table turning, the ouija board, spiritualistic séances, and mediumship are merely pursuit of the sensational, and are utterly unworthy of the serious aspirant to the Higher Life.

We may be absolutely assured that we shall not gain contact with the Master, nor with any other teacher worthy of the name, by these means. *Truth is within us!* and there must we find the Master, who alone can lead us along the path of self-unfoldment and illumination. "You must dig deep down to find the God within you," said the Master to his disciple. Shall we, then, expect to find Him in the rappings of a ghost?

For us these things are not on the main line, therefore, we must not waste a moment of our

time upon them. They belong to the unreal from which we seek to pass to the real.

Many of us are mediumistic, and even psychic, and for that reason psychism is, at the same time, a temptation and a deadly danger. When once we have thrown ourselves open to external invisible influences, it is only with extreme difficulty that we can close the door again. Even then it is frequently too late, and the harm has been done.

All spiritualistic forms of mediumship deplete the vitality, lower the resistance, weaken the will, destroy self-confidence, cloud the mind, and make discrimination difficult. The information obtained is rarely reliable, is of little real value and is frequently misleading in the extreme.

There is a certain fascination in the early stages of contact with the unseen; even though the communicator be a partially disintegrated astral corpse, some astral tramp, or merely the sub-conscious minds of the sitters. As it is almost invariably one of these three, the danger of the practices should be apparent. Students are apt to justify these methods by regarding them as means of investigation, and by deluding themselves with the idea that they are searching for Truth through personal experience.

Nervous prostration and exhaustion, hysteria, unbalanced mentality, moral breakdown, ob-

session and lunacy, are some of the results of unwise psychism. Teachers of occultism have repeatedly warned us of them, and if we are wise we shall pay attention to their warnings.

There is no place in our strenuous work of self-training for these practices, they play no part whatever in that work and, furthermore, they may become definite hindrances, if not real dangers, so if we aspire to perfect health, we must leave them absolutely alone.

Other Factors

Space does not permit me to enter into a consideration of the many other factors, perhaps of less importance to health; such as the wise use of one's energy; discrimination as to amount of work; clothing; footwear, colour of both under and over garments; of interior decorations; choice of literature; theatres, crowds, meetings; general environment; employment; and the hundred-and-one influences in our daily lives, which, noticed or unnoticed, are continually affecting our health and efficiency.

Behind all these is the all-important factor of one's attitude towards life. This universe is governed in accordance with an eternally beneficent, wise and exact law. God is unfolding and pursuing a definite plan with regard to His

universe and all which it contains, everything which happens within it is allowed for in His plan.

If we are ill, both our illness and our return to health are governed by law; we are ill because we have violated a principle in Nature. We shall become perfectly healthy as soon as the effects of that violation are neutralized and perfect harmony and balance are restored. We should accept this fact and free ourselves completely from all sense of bitterness or rebellion, placing ourselves in perfect harmony with Nature, with our environment and with all manifested life.

We must live our lives according to the fundamental principle of unity, expressing the Divine within us by loving service rendered to all who are in need. We must live for others and strive to forget ourselves, for self-forgetfulness is the basis of all spirituality and the key to perfect health and happiness. We must put our whole trust in God and in His perfect Wisdom; give Him our complete confidence; then His Life will flow freely through us, and, like His Wisdom, will "mightily and sweetly order all things."

To sum up; the chief factors in the health of the aspirant to the spiritual life are:

Right thinking, right feeling, right conduct. By "right" is implied that which is an attempt at a true and honest expression of the ideals upon

which his life is based. Right food and right method of correcting disorders. Right breathing, bathing and exercise, right control of the body.

The whole may be expressed as right living.

* * * *

In conclusion the author offers a personal healing meditation designed to restore the harmonious flow of the Divine Life through one's whole nature; this Life, which is the vital energy of the universe, is everywhere present in abundance; its steady and continuous flow through us maintains us in perfect health and strength. Illness is a sign that through lack of inner harmony we are temporarily shut off from this universal supply of healing force. We must attain a state of spiritual, mental, emotional and physical harmony and accord, whereupon the Divine healing and vitalising power will flow freely through us, and we shall be whole.

To achieve this consummation, the aspirant may visualise the Divine Life as being everywhere present and as filling the upper air with its radiant and golden glow: he may reach up towards it with all the power of his thought and will, aspiring ardently to become one with it, to embody it within himself, so that it may flow freely through him, in the helping of the world.

Then he may dwell in thought upon God as the

Source of all power and life, seek to realise His presence and to lose himself Therein. He may think of himself as a chalice into which the Divine Life is poured, and as he aspires to at-one himself with God, the cup will increase in size, growing ever higher, into the inner worlds, where dwells the Healing Life.

Then let him think of the Divine Life in all its glowing golden splendour, as pouring down upon and into him in a torrent of vital force, filling the cup to overflowing and flooding his whole nature with its power. After dwelling for a time in silent realisation, this power may be directed outwards through his heart to heal the sorrows and sufferings of the world.

This meditation may safely be performed regularly, day by day, even many times a day, preferably at early morning, mid-day and before retiring.

Gradually an automatic flow of healing life will be established in the aspirant, who will then bear about with him wherever he goes a healing and uplifting power of incalculable value to the world. Thus as he treads his upward Path, he may heal and bless his fellow-men and truly say with Christ, the great Exemplar of the Spiritual life, "I, if I be lifted up, will draw all men unto Me."

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